

THE PACIFIC

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THE LIFE THAT COUNTS.

"The life that counts must toll and fight;
Must hate the wrong and love the right;
Must stand for truth by day by night;
This is the life that counts.

The life that counts must aim to rise
Above the earth to sunlit skies;
Must fix its gaze on Paradise—
That is the life that counts.

The life that counts must hopeful be;
In darkest night make melody;
Must wait the dawn on bended knee—
That is the life that counts.

The life that counts must helpful be;
The cares and needs of others see;
Must seek the slave of sin to free—
That is the life that counts."

THE PACIFIC

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THE LONDON CITY TEMPLE PASTOR IN CALIFORNIA.

The much-discussed London preacher has been in California and has won the hearts of the people here as elsewhere. Wednesday evening of last week all available space in the First Congregational Church of Berkeley was taxed to the utmost by eager listeners as Dr. Campbell spoke on "Great World Movements from the Religious Standpoint"; and almost as large a crowd assembled to hear him the next afternoon when he gave a sermon on the words of Jesus: "The glory which I had with the Father before the world was."

Elsewhere in The Pacific this week will be found some of the things said by Dr. Campbell in the Wednesday evening lecture. In the sermon on the foregoing passage of Scripture he said:

"People cannot be content to think of Jesus as less than human; neither will they want to believe anything which makes him less than Christian experience has always affirmed him to be. He must always be to us the God-man, the perfect manifestation in terms of a single personality of that which God himself essentially is. I do not believe that the Christian thought of the future is in the least likely to dislodge Jesus from the position he has held in the devotion of Christendom for 1900 years as the living being in whom divinity and humanity were perfectly blended."

The result of all modern thinking, in the judgment of Dr. Campbell, "will not be to drag Jesus down, but to lift humanity up."

"The greatest thing which the gospel of Jesus has given to the world is the discovery that the spirit of man is eternal and uncreate—an outbreathing of the very being of God himself. We are a portion of the eternal divine essence, detached from its source, limited in a thousand ways, and bidden to evolve to that from which it came. We could not rise to God if we had not that within us which was of God."

And again as to Jesus: "Revealing in himself the eternal and uncreate he has revealed it in all mankind."

There were among those who listened to Dr. Campbell's sermon some who wished that he had stated what, in his opinion, was the difference between Jesus and ordi-

nary humanity. He seemed to have in mind a difference; and yet it was not clear what that difference, as he held it, was.

In his sermon a few weeks ago in the Fifth Avenue Baptist Church, New York, on the text, "Ye are from beneath, I am from above; ye are of this world; I am not of this world," Dr. Campbell said of Jesus: "He did believe in himself as different from ordinary humanity; he did believe that he had come from above on a special redemptive mission to mankind; he claimed to possess a consciousness of God, and to stand in a relationship to him which no earthly being was able to share; he thought of himself, too, as in some unique sense, the saviour and judge of the race."

And the position taken in the sermon from which the foregoing quotation is made is that Jesus was not deluded, and it was there remarked that "everything which the Christian Church has declared throughout all the ages concerning the divine dignity and redeeming work of Jesus is absolutely true." And further: "He did come from above; he was not of this world; and his relationship to us and to God is such as no other being holds." "How could it be otherwise," asks the preacher, "if he is the root of the tree of humanity?" "No branch stands in quite the same relationship to any other as all of them do to the root."

But, Dr. Campbell goes on to say in this connection: "This does not mean that the branches are not of the same substance as the root or that every branch is not itself a potential tree. We are individually of Christ, but we shall not have fulfilled our destiny until we have risen into his full consciousness of oneness with the Father."

The real issue in the world of religious thought today, according to Dr. Campbell, and the true significance of the new liberal Christianity as distinguished from the old is that it recognizes that "to ascribe to Jesus the highest conceivable position in relation to the Godhead does not bar out humanity from sharing to the full in the privileges of his divinity."

The new liberal Christianity "declares that you cannot put Jesus too high." "He is very God of very God," says Dr. Campbell; "he has stooped from above to lift us from beneath; but we came from him, from what he is, and when we attain to our goal in him there will be no longer any question of above and beneath, but only of perfect oneness with our Lord."

"We are spirits clad in veils;
Man by man was never seen;
All our deep communing falls
To remove the shadowy screen.
Heart to heart was never known!
Mind with mind did never meet!
We are columns left alone,
Of a temple once complete. . . .
Only when our souls are fed
By the Fount which gave them birth,
By an inspiration led,
Which they never drew from earth:
We like parted drops of rain
Swe'lling till they melt and run,
Shall all be absorbed again,
Melting, flowing into One!"

But, do not imagine, remarks Dr. Campbell, "that this means the obliteration of anything that has ever been you; it is just the other way about; you will remain you to all eternity, but there will be no barriers you cannot pass, no height of knowledge and power to which you cannot rise."

Comforting thought! And who can say that in it all

Dr. Campbell is not scriptural? It was written of old: "Now are we the sons of God, and it does not yet appear what we shall be; but we know that when He shall appear we shall be like him."

No one can listen to nor come in contact with the City Temple preacher and fail to realize that Jesus Christ is the central fact of his spiritual life, that in him he lives and moves. His visit to California has been uplifting, and his coming here in 1913 to deliver the Earl Lectures in Pacific Theological Seminary will be wisely welcomed.

SOME OF THE THINGS A FORMER CONGREGATIONAL PASTOR IS DOING AS A JUDGE.

After reading in The Pacific a few weeks ago the story of the Court of Domestic Relations in Chicago, Frank S. Forbes, one of the judges of the Justice Court of Los Angeles County, wrote to Judge Goodnow of Chicago and secured full account of and report of the workings of that court. Mr. Forbes tells us that he hopes to see such a court established in the large California cities, and will endeavor to have a general interest to that end aroused by the time the next legislature assembles.

The idea embodied in such a court Mr. Forbes says they are already trying to carry out so far as possible in the system of justice courts in Los Angeles. As a judge before whom many of the cases for divorce are tried Mr. Forbes has been instrumental during the last few months in bringing into harmonious relations several husbands and wives.

It was in his court that the first commitment to the chain gang was made under the new law which makes that possible when a man fails to provide for his wife or children. One man for whom work was found at \$75 a month failed to keep his agreement to give part of that amount each month for the support of his wife. He collected the money at the end of the month and left for parts unknown. He was traced, was arrested, brought back to Los Angeles and sentenced to the chain gang for six months. He works in that gang all day, sleeps in the jail at night, and according to the provisions of the statute his wife is paid \$1.50 a day.

Mr. Forbes has under his supervision now twenty-seven men guilty of failure to provide, all of whom are keeping their agreements.

According to the law a justice cannot put such on probation, but he can have them enter into agreement to do as herein stated.

Among recent cases is that of a father who is now under promise to pay five dollars a week for the support of his minor children. He has been given a month to make good, and the chain gang stares him in the face if he doesn't do it.

Mr. Forbes will be remembered by many of the readers of The Pacific as pastor some years ago of the Congregational Church at Santa Barbara, and later of the East Los Angeles church. A few years ago he studied law, and is now one of the justices of Los Angeles county, where he is endeavoring as of old to do that which will be for the good of man and the glory of God.

A lie that is a lie may be met and fought with outright.
But a lie that is part a truth is a harder matter to fight.

—Tennyson.

THE SPIRITUAL MESSAGE OF THE MODERN DRAMA.

The Rev. A. W. Palmer of Plymouth Church, Oakland, is giving a series of Sunday evening addresses on "The Spiritual Message of the Modern Drama." In an announcement concerning the series he says: "The English drama began in the service of religion and, beyond many that are frivolous and some that are indecent, it is worth remembering that there are plays being written and acted today which illumine the meaning of life and interpret gloriously its possibilities. Such dramas are in reality profoundly religious. For our day they are as constructively religious as the miracle and morality plays were in the Middle Ages."

Five plays have been selected for consideration: "The Passing of the Third Floor Back," by Jerome K. Jerome; "The Servant in the House," by C. R. Kennedy; "The Melting Pot," by Israel Zangwill; "Little Eyolf," by Henrik Ibsen; "The Piper," by Josephine Preston Peabody.

We have asked Mr. Palmer to give the readers of The Pacific some of the thoughts presented from his pulpit concerning these plays, and the first article will be found elsewhere in our columns this week. Others will follow consecutively. Two addresses have been given already. Next Sunday evening the play under consideration will be "The Melting Pot"; the following Sunday evening, "Little Eyolf."

PACIFIC COAST NOTES.

President Penrose of Whitman College, Walla Walla, Washington, says that prospects are bright for an early completion of the million dollar endowment fund.

The Rev. Herbert A. Jump is expected to return from the East this week and to be in his pulpit in Oakland next Sunday. His father having passed recently into the other life, the mother is en route to California with the son.

Mayor Hassell, the Congregational minister, who was elected to the mayoralty of Everett, Washington, at the last municipal election, has employed private detectives to run down various forms of vice in that city. Their identity will remain a secret until court proceedings make necessary their names.

The Rev. Dr. Raymond C. Brooks of Walla Walla, Washington, is one of the busiest of workers these days, having in addition to his work as pastor of the First Congregational Church of that city some teaching in Whitman College during the absence of President Penrose for the remainder of the college year.

The Rev. Dr. Aked of the First Congregational Church of San Francisco preached on "The Passing of the Third Floor Back" at a recent Sunday evening service, which is widely regarded as the most dramatic performance which has been produced for centuries. The Rev. A. W. Palmer of Plymouth Church, Oakland, had the same topic the same evening. Both are up-to-date preachers. We do not mean to say, however, that no minister can be an up-to-date preacher who doesn't preach on "The Passing of the Third Floor Back."

Some very valuable articles are to appear in the February number of The Century Magazine. In that number Professor Ross will begin his papers on "The Middle West." They will deal with the conditions of living and thinking,—conditions differing, it will be shown, in many important

points from those of the East. "Germany's Foreign Trade" will be the subject of another notable paper. Dr. H. W. Wiley will show, in an article on the problems involved in the conflicting claims of city and country living, that scientific farming will in his opinion give on an average more rewards than Wall street, while promoting at the same time intellectual activity, health and longevity.

A CHALLENGE.

We always look with eager interest for the New Year greeting and message which the Rev. Dr. Raymond C. Brooks is wont to give to his people.

This year he reminds those at Walla Walla among whom he is laboring that the opening of a new year is a summons to a fresh pursuit of ideals, and challenges them as follows:

"Inasmuch as it is commonly recognized among the children of men that the opening of a new year is a summons to a fresh pursuit of our ideals, I therefore challenge you to seize from the opportunities that crowd the hours of every day the chance to say the word and do the thing by which your life will be enriched and the world made happier, that we may take from the hands of time the gifts of eternal worth.

"I challenge you to meet Truth with a devout and teachable mind, to face Duty with a steady and courageous heart, to encounter Temptation with a determined but obedient will.

"I challenge you to pass through Pain or Poverty into Patience, to find the way through Injustice or Insult into Forgiveness, to walk through Sorrow or the Shadow of Death into Peace.

"I challenge you to be Sincere in the presence of pretence, to be Serene in the presence of confusion, to be Sympathetic toward all.

"I challenge you to be Prompt to meet all obligations, Prudent in spending less than you earn, Prayerful in planning to give for the kingdom.

"I challenge you to be Gentle in the spirit of your life, Gracious in your manner and Generous in your conduct.

"I challenge you to live each day in the spirit of Jesus that we may hear the whisper of the better angels of our nature and find our way into the life that is life indeed."

THE CITY AND THE SALOON.

The Men's League of the First Congregational Church of San Francisco has had under consideration "The City and the Saloon."

It is gratifying to see the members of this influential church moving in a practical way for the betterment of conditions in San Francisco, and we summarize here some of the suggestions.

Mr. Geo. C. Boardman suggested:

1. Raise the license to \$1,000 per annum, not for regulation, but to bring the charge on saloons nearer the cost to the community. The larger income would not render ultimate suppression less likely, voters would realize that the income does not equal the cost, and would not lose sight of the moral phase of the question.

2. Require applicant for license to file written consent to saloon at that location, signed by at least a majority of property owners and residents of that square block and of the frontage on opposite side of the street

3. Require applicant for license to file written consent to saloon at that location, signed by at least a majority of property owners and residents of that square block and of the frontage on opposite side of the street from saloon, within same block, no exceptions to this to be permitted.

3. No dancing, theatrical performance, or card playing to be allowed in licensed premises, and no room opening from a saloon, except lavatories accessible to patrons.

4. Limit number of saloons to not more than one to 500 inhabitants according to last Federal census, no new license to be issued and no transfer of location or license allowed until number of saloons had been reduced to one for every 500 inhabitants.

This will make saloon more profitable, but lessen temptation of keeper to resort to unlawful or vicious methods to increase patronage.

5. Sale to intoxicated person to be punished by fine of not less than \$100 for first offense, revocation of license for second offense, and proprietor never to secure another license. All present restrictions against location and proximity to churches, etc., to be retained.

6. Submit to the people two Charter amendments: 1st. Providing that in issuing licenses Police Commissioners shall be governed by restrictions of ordinances as well as restrictions of Charter, to prevent restrictive ordinances being declared invalid because of limiting powers granted to Commissioners by the Charter. 2nd. Separate Charter amendment for Local Option, as follows: On petition of not less than 10 per cent of registered voters of a district of not less than 50 contiguous square blocks, question of granting saloon licenses in such district to be submitted to voters of that district at next city election if such election occurs within a year of filing of petition, but if not, then the question to be submitted to the district at a special election held within 10 days of next General election, but no election to be held less than 60 days after filing of the petition, but such question not to be submitted in less than two years after previous similar election, in such district or any part of it. No precinct to be divided in forming such a district.

Dr. Aked suggested further:

Abolition of grocer's licenses; harboring prostitutes on licensed premises to be made a penal offense; abolition of saloons in residence districts.

Mr. C. W. Eastin suggested:

Hours of business in saloons should be limited to midnight, and begin not earlier than 6 a. m. A large percentage of atrocious crimes are committed after midnight.

No women, minors, drunken men, music, chairs, dancing or gambling should be allowed in saloons, and no free lunch or any lunch.

No screen doors should be allowed. Let them conduct business just as other men who sell merchandise.

No treating should be allowed. Kentucky law should be adopted.

Requirements for permits should be more stringent. When a school or church is established in same block with a school, the permit for that saloon should terminate permanently.

The people of districts of designated size should be allowed to vote the saloons out of that section by a majority vote. This is fundamental democracy and free government.

Public drinking fountains should be established in every block in the business section, and at wider intervals

in residence sections, to reduce necessity or temptation to buy whisky in saloons to that extent.

Mr. Brooks Palmer suggested:

Conduct a campaign of education in co-operation with all available forces for good in the city, for adoption of ordinances and charter amendments by popular vote, for gradual elimination of saloons in entire city.

The appointment of a strong committee by the Men's League of the First Church to enlist the co-operation of other churches and organizations in a movement to secure such measures as may be expedient to seek at this time was recommended.

"THE PASSING OF THE THIRD FLOOR BACK."

By Albert W. Palmer, Pastor of Plymouth Church,
Oakland, California.

"The Spiritual Message of the Modern Drama" is the general subject of a series of Sunday evening sermons in which I consider the following five plays: "The Passing of the Third Floor Back," by Jerome K. Jerome; "The Servant in the House," by Charles Rann Kennedy; "The Melting Pot," by Israel Zangwill; "Little Eyolf," by Henrik Ibsen; "The Piper," by Josephine Preston Peabody. I have chosen these plays because they are plays with which I am fairly familiar, and all of which I have seen performed on the stage except "The Piper," of which I have heard only an interpretative reading.

This last remark may raise the question in some minds. "What! a minister confesses that he has been to the theatre at least four times?" And so, first of all in this series, it may be well to say a few words on the question, "Should a Christian go to the theatre?" I believe in going to the theatre for three reasons: first, because drama is simply intensified literature. If it is right to read a story by yourself and right to listen to somebody else read it, I cannot see any essential change in the situation. When you listen to somebody else recite it with appropriate and interpretative action, thereby making the story more real and more intense. Of course, theatre going, like novel reading, is always in danger of being overdone, and I pity the blase theatre-goer who goes every week and for whom the illusion of the stage has largely disappeared. And also, just as there are books good and bad, so there are plays good and bad, and one must discriminate in plays just as one actually does in books. Jane Addams beautifully calls the theatre "the house of dreams." The pity is that it may sometimes be also the house of nightmares! This brings me up to my second reason for going to the theatre: I believe that we can never obliterate the theatre even if we would—the dramatic instinct is too deeply implanted. But I think that the theatre needs a large body of well-balanced patrons who will distinguish between the dreams and the nightmares. Now it is only as we really make the most of the dreams that we have the right to object to the nightmares. If we go to plays like those mentioned in the above list, then we have the right to most scathingly criticize the theatre for putting on such atrocious things as "The Girl from Rector's" and other plays which I will not mention because I would not advertise them. The great need of the dramatic world today is not that the theatres be closed, but that a public opinion be developed which shall insist on dreams, rather than nightmares.

A third reason for attending the theatre is the fact that there is today a fairly good-sized group of plays which have a distinct moral and spiritual value. The English drama began in the service of religion in the old miracle and morality plays of the middle ages, and it is worth remembering that, beyond many that are frivolous and some that are indecent, there are plays being written and acted today which illumine the meaning of life and interpret gloriously its possibilities. Such dramas as those named above are in reality profoundly religious. For our day they are as constructively religious as the miracle and morality plays were in the middle ages—they speak the language of today.

First of all, then, let us take up "The Passing of the Third Floor Back." The scene of the play is a London boarding house. The inhabitants of the boarding house consist of the landlady, who is described as a cheat; the servant girl, a sloven; Miss Kite, a painted lady; Major Tompkins, retired, a bully; Mrs. Tompkins, a shrew; her daughter, a hussy; Christopher Penny, the artist, a coward; Jake Samuels, a rogue; Harry Larkin, a cad; Joey Wright, bookmaker, a satyr; Mrs. Percival de Hooley, a snob. These people are all in a jangle, living according to false ideas, seeking to attain their selfish ends by deceit and violence. The landlady is putting water in the milk picher; the rogue is selling stock in a bogus silver mine; the cad is persecuting the sloven; the painted lady at forty is, by means of rouge and false hair, pretending to be twenty; the Major and his wife are living a Kilkenny-cat existence; the satyr proposes to marry the hussy because he can buy her, and the hussy is about to capitulate, though she really loves the artist, for the sake of the satyr's money. The horrible discords of the German band playing in the street outside are soulful harmonies compared to the miserable jangle of life within this boarding house.

There is one room vacant; it is the worst room in the house, the third floor back. The Passer-by comes and engages this room, and one by one these wretched people in the boarding house meet him, are touched by a magic spell he seems to weave about them, and are transformed. They all seem to recognize him. One after another they say to him, "I knew you once a long time ago," or "It seems to me that somewhere we must have met before." He tells the landlady, the cheat, that he has perfect confidence in her and that he will gladly pay her what she asks for her room. He tells the bully and the shrew about the days of their courtship long ago. He tells the poor little slavey that her father was a gentleman, and when she says that her father could not have been that because he was poor, he reminds her, "A king once was born in a stable." He tells the rogue that he is glad to purchase stock in his silver mine upon his honor as a Jew, as a member of that race which has given to humanity its highest moral and spiritual ideals. And he tells the painted lady that forty is the most interesting age in life and makes her see how beautiful her hair would be with a touch of gray, and her face with the lines in it that show the development of character.

And so, in the end, the boarding house is all transformed;—the cheat has become the lady of the house; the sloven has become the servant; the rogue has changed his bogus silver mine in Ireland into a genuine fairy farm. They are all transformed; but most remarkable of all is the transformation of the painted lady who becomes quiet in demeanor, kindly in speech, with the beauty and the dignity of her pale face and her soft hair just begin-

ring to be streaked with gray. And then there comes music, not the discordant music of the first act, but exquisite strains as from some angelic choir. They go to the window but no one can discover whence the music comes. It is the music which comes when lives are brought into harmony with the better self. The play closes as the Passer-by, alone with the little servant girl, says, "I must go for I also am a servant and have my work to do," and passes out through the street door into the night.

Some one will say, "Is not this play overdrawn? Could anybody really have such an effect on such a boarding-house? Would not the play be impossible in real life?" And the answer to that is this:—The play does not pretend to be real life; it is an allegory; it is filled with symbolism. The Passer-by is not a real person at all; he simply represents the better self of each one of these miserable people, and the play is an old morality play, put in terms of the twentieth century and teaching that only as we listen to and obey the better self can life reach its highest and its best.

Some people have thought that the Passer-by represents Christ. I do not believe that that is the intention of the play, though, of course, there is something in Jesus which appealed to the better self of each person whom he met and which so appeals today. Indeed, as I left the theatre I had this feeling: All the world's a boarding house, pretty much in a jangle, and Christ is the Better Self of humanity, come to awaken within us our unseen possibilities and set the music of love a ringing in the world.

WORLD MOVEMENTS CONSIDERED FROM THE RELIGIOUS VIEWPOINT.

Reginald J. Campbell's Berkeley Lecture.

As a preface to his lecture Dr. Campbell read from the Book of Revelation that passage in which are pictured a new heaven and a new earth. Then he spoke in part as follows:

"The parallel between the two eras is so exact that I do not know of two periods which so closely resemble each other. The description of the city of God refers to an experience rather than a place.

"When the spiritual consciousness of mankind has reached a sufficiently high point, this world will come to an end by heaven overflowing into it.

"We are living in the eternal now. Nothing material has any worth save in relation to that eternal. This universe is spiritual, not material.

"Three features of our time deserve special mention:

"The social unrest,

"The dawn of a new internationalism,

"The decline of organized religion in influence and authority.

"The toilers, the wage-earners, the manual laborers, the actual producers of wealth are making common cause in all civilized countries. The workers everywhere are waking up to the fact that they are entitled to a fuller share of the material and spiritual inheritance of the race. They have discovered their power. The railroad strike in Great Britain taught us that when the workers stop working, the community stops eating. It was something pretty near to starvation, to a famine, in the great centers of population.

"If the workers stop working only for twenty-four hours, the community suffers. We are absolutely dependent hour by hour upon those who labor with their hands for our benefit. No labor, no life.

"The women's movement is a part of the same uprising of a new consciousness, the dispossessed clamoring for that which is rightfully theirs and determined to obtain it.

"The second feature, a new perception of international solidarity, is closely identical with the social movement. We no longer seem to be very far from anywhere on the face of the earth. The nations are no longer strangers.

"For good or evil we are rapidly approximating to one universal type of civilization.

"By your projected exposition you are helping to increase the pace at which that approximation is being forced upon us. The other races do not gain much by discarding their own distinctive customs for the hideous malformations in which European respectability, male and female, chooses to array itself at present. Whatever else they are they are not beautiful. One outstanding characteristic of our Western civilization is its all-round ugliness. We have sacrificed beauty to bigness.

"Let us see whether the exposition of 1915 sets an example in a different direction. I have faith enough in the divine government of the universe to believe that this civilization shall not fall until the divine consummation pictured in the book of Revelation shall have come to pass. Newspapers, telegraphs, ocean steamers, railway lines and motor cars are binding the whole earth into an indissoluble unity. You hear what happens in our country before it does happen.

"The new social consciousness and the dawning international consciousness are closely akin. On the material plane the world is in process of unification.

"A curious and to many a disconcerting fact is that there would seem to be a diminishing loyalty to organized religion.

"The church as an institution is manifestly on a decline. The church does not exercise the same authority or awaken the same enthusiasm as formerly. The present age is very far from being the one in which the church has won its greatest triumphs.

"The church as an institution is suffering today from its very success. At the beginning the Christian ethics had to contend for its very existence. Today, society in theory has admitted that Jesus Christ was right, that the highest ideal is to live one's life in terms of the whole, to give it away to take it again.

"There was a time when all the statesmen and all the lawyers were churchmen and all the educationalists. All the hospitals, almshouses and orphanages were maintained by the church. All have been taken over by an increasingly moralized society. The church by her very success has abrogated her functions.

"The Church of Rome lost her greatest opportunity when she failed to put herself at the head of the masses in their march to the promised land. One result is that upon the continent leaders in social movements are antagonizing the church.

"Large numbers are not interested in religion at all, due to the absorption in material pursuits. There is a new type of man, a new interest in phenomena as such. The price paid for success is the tendency to measure all our benefits in terms of material good. We are under the spell of materialistic ideals.

"If you walk or drive with the average citizen in these parts he will describe all he sees in terms of how much they cost. Our lessened interest in religion is not because we are cleverer, but we have a different circle of interests, we are made differently; until that kind of mind has revolted against itself, it will not come to its own. Religion is as

much outside the pale of their ordinary occupation as the planet Mars.

"It does not follow that the social revolution is going to save Europe today. There has to be something else. Egypt had its uprising of the proletariat. Rome had its labor unions and its Rockefellers and Carnegies endowing educational institutions. Andy is not so original as he thinks. All fell to pieces.

"The modern world owes a greater debt to the mediaeval Catholic church than it has ever owned, much less paid. The leaders of the church strove to realize a world unity. No institution can ever do more than the general moral level of its time makes possible.

"All our hopes are foredoomed to disappointment unless we can make sure that our people are spiritually equal to what is coming to pass. Our age has lost sight of any superior guiding principle. We are going on and at a great pace. Are we going up?

"I am afraid there are comparatively few people who feel sure of a life beyond. Most of us have not time to spare for thought of a possible post-mortem future. We have swung violently away from a piety which was content to fix its attention upon the future life.

"Even belief in a happier future in this world will not compensate us for the loss. In the end it is bound to lead to pessimism and even to despair. Some ask what is the good of it if life is to end at the tomb? Others have no confidence of the future of this world.

"This age requires a renaissance of the sense of the eternal. Civilization has ceased to be God-conscious. All our gains have not compensated us for our loss of the sense of the eternal.

"There is a spiritual awakening coming. We shall re-constitute society on a juster basis. But when you have done that your next discovery will be that man cannot live by bread alone."

CHRONICLE AND COMMENT.

According to Mr. Burbank out of the cactus plant can be made a better automobile tire than out of rubber. It is also adapted for paper-making; and from a single leaf it is said that ten gallons of paint can be made that is superior to many of the chemical varieties now so common.

Dr. Mary Walker has inaugurated a crusade against collar buttons, claiming that numerous cases of insanity among men have been traced to the pressure of collar buttons on the neck. Dr. Walker's vagaries are too well known to lead many to take this crusade seriously. She went to Washington last week to lay her ideas before the President with the hope of securing his aid.

The permanent solution of the labor problem many economists, statemen and captains of industry are now pointing out, will be found in modern forms of co-operation and profit-sharing, in encouraging stock ownership by workmen and giving them a voice in the conduct of corporate affairs. Every step forward, every manifestation of good-will facilitates such a solution. The Pacific has commented on such plans in the past: A late instance is the Commonwealth Edison Company of Chicago, which has announced the establishment of a liberal service annuity. The president of the company disclaims charitable intentions. The scheme, he declares, has its origin in in-

telligent self-interest. Continuous, efficient and faithful service, he holds, can only be obtained in the electric lighting business, or any similar business, by offering employees, in addition to adequate pay and fair treatment, an additional incentive.

Causes of unemployment among workers in Chicago and throughout the state of Illinois may be made a subject of federal investigation as a result of the request of Edwin R. Wright, president of the Illinois State Federation of Labor, that immigration be diverted from that state. Daniel J. Keefe, commissioner general of Immigration, has written Mr. Wright asking for specific information regarding the lack of work in certain trades. Most of the Illinois representatives in Congress also have written Mr. Wright, stating that they will have the matter looked into with a view of passing more stringent immigration laws. The state labor federations of Wisconsin and Indiana have been asked to co-operate with the Illinois federation to bring about a federal investigation. President Wright of the Illinois federation says that there are upward of 75,000 workers out of employment at the present time, and that the condition is growing worse each week. Some of the charity organizations have reported more than 60,000 workers idle in Chicago and they believe the estimate is a conservative one.

A minimum wage measure is being considered in Massachusetts. In a recent discussion it was argued that the proposition is unsound in principle and would really injure those whom it was hoped it would help. One speaker said that "the real wage-earning basis is the family, rather than the individual. He said it frequently happens that a child works for less than a living wage, but the wages of the child added to those of the parent, who alone would be unable to support the family, permit all to live in comfort. If such legislation as this is to result in prohibiting the assistance of the child in the support of the family, then it must follow that dire need will take the place of comfort. He said that the girl who earns only \$4 a week, who is worth only that amount to her employer, gets only \$4, while the girl who earns \$6 gets more; but if the legislation steps in and says that no one may be paid less than \$6 a week the almost certain result is that there will be no employment for the girl who can earn only \$4. The only other alternative is that ambition will be destroyed, for if both girls are to be paid \$6, then the girl who is earning the more will see that there is no advantage to her in her ability, and she will gradually fall to the class of the other.

According to newspaper accounts the new state of Arizona has a very ambitious plan for freeing its people from oppressive railroad rates. The plan is to get the national government to buy from Mexico a narrow strip of land between the State border and the Gulf of California so as to enable Arizona to establish a seaport at the head of this narrow inlet of the Pacific. The Omaha Bee says: "Ostensibly the purpose is to obtain relief from exacting land rates on export bound shipments which now go to San Pedro or San Diego, but another apparent purpose, of course, is to get in line with a port for canal trade. Assuming that the Government might accede to the proposition and could effect a satisfactory trade with Mexico for the land, it is questionable whether the enterprise could be made profitable for a long time. It is 700 miles up the Gulf of California and this would be quite a detour for

regular coastwise or eastbound vessels to make. Of course, those bearing Arizona goods could afford to make it and others might in time, but it would devolve upon Arizona to build up a trade making it worth while. As the State and the country to the east developed, that might easily be done, and there is no doubt that Arizona business men believe it can and will be done. The scheme is not entirely chimerical, but reflects a very sturdy spirit of business impulse, far-sightedness and determination. It would seem stupid, though, for the railroads to force any such necessity so far as the mere matter of rates for so short a haul as that across the lower end of California is concerned. They, in the end, would be the losers. And the fact that railroads are not, as a rule, given to stupidity arises to question the assurance of the enterprise."

CALIFORNIA INDIANS.

Dorcas J. Spencer.

The recent ordination of Frederick G. Collett and Beryl Bishop Collett, to the ministry in the First Church and some account of their field work may be of interest.

Mr. and Mrs. Collett have been on the ground, in Colusa county, a year and a half, and the marked advancement of the Indians under their care is the best testimony to their aptitude to the work.

It was my pleasure to visit them lately and see them at their work, and the Indians at theirs. A business and social meeting on Saturday night was most creditably conducted by the Indians under the directing care of the missionaries. It was something fine to see them so gently led that their efforts must have seemed to themselves quite spontaneous. In this way they are learning the value of co-operation. Everything at that meeting was done in good parliamentary form, and Capt. Odock's son, an Indian who had "been to school," was secretary, taking minutes of all proceedings. Dues were paid by those who could pay, and the money voted out for necessary expenses. The most important transaction was an agreement by which all the men promised to do their share in money and labor to provide a water plant for supplying them all with water, for irrigation as well as domestic use.

Mr. Collett had first secured all data, terms and pro-

portionate expense for each, taking his share with the rest, for the Collett's live in a little house, little better than the Indians have, smaller than some of them, and are essentially a part of the rancheria. This business meeting was concluded by a social hour with tea and cakes.

This looks like civilization, and has been brought about by evangelization. The Sunday morning service was delightful. Their dark faces glowed with the light of Christian love that has shone into their lives but so recently. It was inspiring to look into their eager, earnest faces.

Arrangements had been made to visit the other rancherias, all under the care of the Colletts, but too remote and difficult to reach to be visited often. Captain Odock was the driver of a team and wagon loaned by another Indian for the week's journey, the first stage of which was seventeen miles to Williams, to speak at the evening services in the Christian Church. A goodly lunch-box and a sack of barley made up the outfit. Mr. and Mrs. Collett and I were the passengers. Places to sleep were so far apart that it was necessary to drive fifty miles a day to find shelter at night and see the scattered hands during the days.

These rancherias are all on the lands lately given to them by the Federal Government and had to be near their old haunts, for no one has a deeper-seated love of his own habitat than the Indian. In one case they refused to leave a bleak mountain region because 750 of their people were buried there. A tract of arable land was found near by and given them. They are trying to cultivate it but live on the old sacred spot.

The condition of the other rancherias is a strong contrast with that when the daily life and influence of the missionaries is felt. Two homes without women we found where Indians had bought land for themselves, but otherwise they were huddled in the rancherias, in very primitive state. Mrs. Collett made lists of all, especially children and old people, in order to send them suitable gifts at Christmas. A school census was carefully taken with a view to secure, if possible, a district school where there were children enough, and where there were not efforts were made to induce them to allow the children to be sent to the government boarding schools. The trip ex-



DIGGER INDIANS AT WEDDING BANQUET.

tended into three counties and ended at Chico, where the well-known efforts of Mrs. Bidwell in the civilized Christian village of Indians affords a living demonstration of what can be done for Indians.

The following week Mr. and Mrs. Collett, accompanied by Rev. Dr. Gilchrist and a quartet of Indian singers, held special Thanksgiving services at Grimes, Colusa and Williams. Three members of this quartet when children were refused admission to the public schools because they were Indians. Their wise father moved to another place where they could go to school. Now they are an object lesson, that shows that it pays to educate Indians. The other was one of the Bidwell Indians, a fine light baritone and professional concert singer.

It is less than a year since the first Christian burial among these Indians. With their progressing civilization and the dawning light of Christian citizenship they have new aspirations, and desire to live under the law. Constant efforts have been made to create an appreciation of the sacredness of the marriage tie and the making it a religious ceremony, so in time there was a big wedding. The little schoolhouse was prettily decorated, the clergy and a few friends from town invited, the county clerk came to issue the licenses, the teacher played a wedding march on the little cabinet organ, and nine couples marched in and stood in a solemn row before the happy missionaries. Visiting clergy might assist in speech or prayer, but only their own performed the sacred rites. Mr. Collett married the first couple, Mrs. Collett the second, and so on alternately. Every bride wore a white dress and had a small present. There were cakes, ice cream and a general good time afterward.

There was more than that, for every Indian in the upper Sacramento Valley will soon have enhanced his conception of the responsibilities of matrimony.

For the holidays some Woman's Christian Temperance Unions and other friends sent boxes and barrels of goods which Mr. and Mrs. Collett had arranged to take with teams out to the remote and more needy rancherias to be distributed where they were most needed.

THE APPORTIONMENT PLAN.

A Few Words Concerning It by the Rev. Dr. Edward Lincoln Smith of Seattle.

I have been in the watch-tower for a year as chairman of the State Apportionment Committee. I believe in the plan. Some churches have done less, others more, than asked, but the definite task has been a blessing, and enlarged gifts have resulted. The pastor must introduce the system and become an expert. Steady, tactful pressure, with timely handling, will forestall difficulty and make the benevolence report the prime feature of the Annual Meeting. Conferences of pastors on how to get the work done have been helpful.

In Pilgrim Church at Seattle the Apportionment Plan has been a means of grace. We have worked the every-member canvass, the weekly pledge, the special envelopes and a special treasury for these benevolence accounts. The total budget has been subdivided, the Women's Missionary taking five per cent., the Sunday-school five per cent., various classes in the school smaller amounts counting on the budget, the Endeavor Society a small portion and the church the remainder.

The church has assumed the support of the Sunday-school as a part of the plan. Addresses are made in the school bearing on the work of the societies. Deputations have gone from the school to inspect home missionary churches to which their money would go. We expect to develop some big givers twenty-five years hence. Benevolence is looked upon by the church as main-line business, instead of a disagreeable interruption on certain Sundays. The missionary's point of view is sought, and the same spirit put into our part of the common task which he puts into his part.

THEOLOGY AND PREACHING.

Wilfrid Withington.

(From a paper read at the meeting of the Congregational ministers of Seattle, December 11th.)

"All things are yours, and ye are Christ's and Christ is God's."

A mystic preacher may well remember two things: 1st. That the experience of a hundred other mystics is available to him to guide him in fields as full of dangers as of beauties. 2nd. The health of mysticism may be lost into vile perversion if practical labor and pastoral ministry do not balance and utilize the inner life.

A preacher whose practical bent is historical or practical may unwittingly serve Mammon in ecclesiastical form if he does not constantly realize the deeper authority of the inner spirit and the comprehensive view of human need.

The philosophic preacher finds the antithesis of his worlds of thought in a society "ever with us," suffering for the intelligent application of the simplest axioms of truth and justice.

If individual religious experience seems fertile ground for homilies I know no life without its message, and all biography compels me to a rich and catholic fellowship in the thought of God.

There is a book whose organic connection of the issues of personal life reveals the divine in life from the innocence of Eden to the city which comes down out of heaven. Bible preaching ought to be only the key to a zest and interest in all life.

I have hinted at these widely different approaches of theology because they are all within the authority of the prophet. Some men seem to be shortening their powers by a self-imposed limitation to one or more of these fields. Even if specialization is advisable; to isolate one's special study from the labors of others in this line is severely to weaken one's own contribution unless one has strong Tomlinsonian tendencies.

The world wants God of course and not mere rumors about him. Today the minister who focuses the divine light to burn out sin or diffuses it over a garden of souls cannot afford to leave unawakened any means of receiving or transmitting the light in himself and others.

I wish we were big enough and skillful enough to swing the thoughts of all kinds and all minds toward Him. I believe the authority and unction are available to reveal God in all these fields—the mysteries of worship, the processional of history, the marvels of music, the catalogues of reason, the exigencies of crises and the foundations of the eternal Word, the lives of saints and sinners

and the citadel of self—the living God and the God of the living and the Life-giving Spirit.

The homiletic master artist connects the significance of every scene into a perfect unity. The master musician welds all sounds into a symphony. Nurses and doctors of souls and soul-statesmen will help and heal and unify humanity, alone by God, for God and in God.

Ours is the fault if every phase of life is not cashed into a legitimate homiletic circulation. A sense of proportion and opportuneness in emphasis is the endorsement necessary.

Our Master accepted the historical—"I am come to fulfill." He did not neglect the use of the word "therefore." The practical shaped his life from without and the mystical from within. He used the scriptures and continued the reading of revelation in the life about him. He had fellowship with all save sin and legalism, and preached the good news, for He found the Kingdom of God in the midst, wherever he went. To shut out any good is to shut out the thought of God. The infinite variety of an unfolding world suggests that men will not be satisfied until all is fulfilled into the Great Completeness.

NOTES AND PERSONALS.

The 50th anniversary of Plymouth Church, San Francisco, will be celebrated this week. On Friday evening there will be a dinner and reception. And on Sunday morning an anniversary sermon. Former members are invited.

The people of the First Congregational Church of Alameda so graciously remembered the Rev. Mr. Mears and wife at the holiday time that the many pieces of silver which were taken from their home a few months ago by a burglar have been more than replaced.

The Rev. George Morris, who has for several years been at the head of independent mission church in the West part of Alameda, has laid down the work, his eyesight being permanently impaired. Last Sunday the Rev. Mr. Mears had the pleasure of welcoming him into the membership of the First Church of Alameda, of which church he was the first pastor.

The Rev. R. J. Campbell spoke in Pasadena last Friday evening; Saturday afternoon and evening at Pomona College, Claremont; Sunday morning in the First Congregational Church of Pasadena; Sunday evening in the First Congregational Church of Los Angeles, and Monday in Redlands. Tuesday he left for the East and will embark for London in a few days.

The Rev. Dr. Aked of the First Congregational Church of San Francisco has gone to the Paso Robles hot springs, seeking relief from some neuralgic trouble with which he has been afflicted for a few weeks. Next Sunday morning the pulpit will be occupied by the Rev. Dr. A. C. Bane of the Anti-Saloon League; in the evening by the Rev. Dr. E. R. Dille of the Methodist Episcopal Church. The following Sunday, by Rabbi Martin A. Meyer of the Jewish Church, and in the evening by the Rev. Bradford Leavitt of the Unitarian Church.

The Congregational ministers of San Francisco and vicinity gave the whole hour last Monday to an account of holiday experiences and recent church work, and the meeting proved one of the most interesting held for some

time. Next Monday the Rev. Mr. Charnock will tell of the plan in view for settlement work in the Ocean View region. At the Monday meeting officers were elected for the next six months: For president, the Rev. B. L. Brittin of Fourth Church, Oakland; vice-president, the Rev. Mr. Bissell of San Lorenzo; secretary, the Rev. Mr. Charnock.

In his closing sermon for the year 1911 the Rev. Edgar R. Fuller, pastor of the Congregational Church of Bakersfield, said: "Today is a sacred day for it closes, for many of us, a trying year, and it opens a fresh chapter in life's story and offers to us all another chance. As your pastor, I wish for you **health** enough to make hard work a pleasure, **wealth** sufficient to supply all reasonable wants; **courage** equal to every threat of circumstance; **insight** keen to see the reality that underlies appearances; **charity** that desires and strives to nourish the good. I wish for you such **patience** as outwears vexation; a **cheerfulness** that shall infect others; a **faith** that shall compel experience to pay you tribute; a **sure hope** in immortal life that puts fear of death to shame. I wish for you that **noble bearing** that befits those made in the image of God; the **humility** becoming the meedy for whom Christ died; and the **enterprise** that comes from the companionship of the Spirit. I am persuaded that these are some of the good things for you in Christ Jesus; and they will be attained during the new year just in proportion as you **know** and **do**, and **love** His will.

The Rev. Arthur B. Patten of the First Congregational Church of Sacramento says in a new year pastoral letter: "I congratulate our Church upon its readiness for great things in the spirit. I believe we are to have a record-making year—the best yet—an 'acceptable year of the Lord.' Our organization is admirable; our machinery well-ordered; our talents legion; our opportunity limitless, and our personnel of high character and fine ability. We have every reason to thank God and take courage. We need only a braver faith and a sturdier application. I am assured that we are to experience a 'campaign of efficiency' that will mean continuous and notable spiritual victory through all this golden year. I wish especially to thank the leaders and laborers in the various working groups in our Church that have given such variety and vitality to our fellowship and ministry during the twelve months past. They have made our organization a living machine. I want to ask now that all these groups devote themselves more abundantly to increasing our Sunday audiences and to enriching our Sunday worship. Our higher and larger unity is in the worshipping congregation. Here we present a solid front and become a holy Catholic Church. So here let us rally. I give you this watchword for 1912: **Promote Public Worship!** There is to be a great movement 'back to the Church.' No other public institution is so universal; no other reaches so high to God, and is so open-doored to men."

WOMAN'S BOARD AND WOMAN'S MISSIONARY UNION MEETINGS.

The Woman's Home Missionary Union and the Northern California Branch are to unite their winter meetings on the day of January 18th, having accepted the invitation to be the guests of the women of Plymouth church, Oakland. Miss Martha Brokaw, who has for several years been working under the Home Missionary Society in the East, and is now with us on the Coast, will speak. Miss

Allen, now being greeted by various churches in Northern California, will tell us of the work of Brousa, Turkey. The Rev. Augustine Jones, who has visited Turkey recently and who is now enroute to China, will speak also. Morning session begins at 10:30. Afternoon at 1:30. Lunch served by ladies of the church. Taking Piedmont avenue cars, get off at Laurel. 40th Key Route from the city walk south to Laurel.

HARRIET G. MERRIAM, Rec. Sec.

Among the Churches.

CALIFORNIA.

San Rafael, Cal.—Sunday, January 7th, two adults were received on confession of faith, making 91 voted into the church during the present pastorate.

Bakersfield.—Mrs. Fuller, the wife of the pastor, has suffered greatly of late from facial neuralgia, necessitating for the last two weeks such care as only a trained nurse could give. The church holds its annual meeting Friday evening.

Oakland, Pilgrim.—The Rev. W. E. Lawson has presented his resignation. He gives as the reason therefor inability to support his family on the salary the church is able to pay. Action on the resignation will be taken at the annual meeting this week.

Oakland First.—The item in The Pacific last week, stating that the Rev. Ray F. Carter of Wallace, Idaho, had been called as assistant pastor, was incorrect. There has been some correspondence which may, and may not, lead to a call; but no action has been taken, and nothing definite has been determined on as yet.

Manhattan.—The work at Manhattan has been carried on for three years by Frank S. Forbes in connection with his legal work in Los Angeles, but has been laid down now because the work of the county court has so increased that it demands practically all of his time. The Rev. D. L. Jenkins of Los Angeles has been engaged as permanent supply.

San Francisco, First.—Thirty-five persons were received into the membership of the church last Sunday, 18 on confession of faith. A Men's Fellowship Class has been organized. It meets every Sunday morning at ten o'clock, with Mr. Lester L. Morse as leader. Last Sunday there were two topics: What the City expects from the New Administration; and, What the New Administration expects from the City. The leaders were Messrs. David H. Dexter and Byron Mauzy.

Los Angeles First.—The morning of January 1, 1912, early morning communion was observed in the Parish building auditorium, according to the custom of this church since Dr. Wm. Horace Day suggested it several years ago. A large number were present. This tender service has been found most appropriate for the beginning of the year, and the thoughts and suggestions received at that hour remain for help and inspiration.

Berkeley, First.—Seven persons were welcomed into fellowship last Sunday.

Avalon.—The 23d annual meeting of this church was held January 3, 1912. The reports read showed a live church at work. The membership is now 84, with 20 non-resident. Six persons were received into membership during the year. All debts are paid, leaving a small amount in the treasury. The property has been painted at a cost of \$300 and the sum of two hundred dollars contributed for benevolences. Edward Donaldson was elected clerk.

Pasadena First.—The church was taxed to its utmost capacity to accommodate the throng that gathered last Sunday morning to hear the much-discussed London preacher, R. J. Campbell. Nor were the people disappointed, for the simple, beautiful parable of the eagle breaking up her nest and pushing out her young, hovering over them in watchful tenderness and bearing them on her pinnions when ready to fall (Deut. 32:11)—together with its application, showing the importance of letting go the material for spiritual blessing and the reality of God's watchful care and strong tenderness, was woven into a classic that will not be forgotten by those who heard. Mr. Campbell has come and seen and conquered, so far as Pasadena is concerned, and both his sermon and the lecture on Christianity and the Modern Social Movement, given under the auspices of the Woman's Church Aid Society, satisfied the most exacting and won for him many enthusiastic admirers.

Lemon Grove.—The Lemon Grove Congregational Church convened in annual meeting January 2, 1912. Report of the clerk showed a net gain of four on the roll, despite many removals. The treasurer reported all bills paid and a balance of \$125 on hand. The budget for 1912, including an increase of \$200 in the ministers' salary and provision for remodeling and enlarging the parsonage was enthusiastically voted. The courage of this action is manifest considering the recent history of the church. In 1909 it was joined with a neighboring church in support of the minister. In January, 1910, the present pastor, Rev. Clifford Holt Hand, was called and his salary assumed except for \$150 provided by the conference. A year ago this aid was surrendered and now a generous increase is made in the pastor's stipend. Even greater progress has been made in the benevolent offerings. In 1909 (the best record to that time) \$67 was contributed. In 1910 this was increased to \$175 and in 1911 the benevolences exceed \$400, \$370 being on the apportionment account. The apportionment for 1912 was cheerfully accepted. All the departments of the church reported a healthy growth and activity. The Sunday-school has far outgrown its present quarters and some addition to the church building must soon be made.

San Jacinto.—The First Congregational Church of San Jacinto held its annual meeting January 4th. A dinner was served at noon in the church to the members and friends of the church. Nearly 100 persons enjoyed the bountiful spread. The business meeting was called at 2 o'clock with the pastor, Rev. Mr. Boomose in the chair. About 40 members responded to the roll call with favorite verses of scripture. We have a resident membership of 69. Nine members were received last month. All branches of the church are in a thriving condition, although we are not strong financially nor numerically, but we are in good fellowship and harmony and have a mind to the work. We recently celebrated our 25th anniversary.

sary with appropriate exercises in the afternoon, participated in by pastors of sister churches. A history of the church for the quarter of a century was given by the clerk. A banquet was given in the parsonage at six o'clock. More than 100 persons were there to enjoy the feast of good things and the toasts which followed. A good audience assembled at the church at 8 o'clock and listened with much interest to a splendid address on the vital problems of the day. Our choir furnished excellent music throughout the services. A poem written for the occasion by Dr. D. L. Jenkins of Los Angeles was read by one of our members and much appreciated.

Alameda, First.—Two hundred members of the First Congregational church and society sat about the tables in the assembly hall of the church Wednesday evening and enjoyed an old-fashioned fellowship that gave everyone the genuine home cheer. The circular table in the center seated 24 of the speakers and guests. The tables were decorated with ferns and holly and were presided over by the ladies of the church. After the dinner came the election of officers. The clerk of the church reported 318 active members on the rolls January 1. About 70 absent and retired members are on a separate roll. Thirty-three new members were added during the past year, 20 on confession of faith. Two members of the church have died during the year, Mrs. Rachel Davies and Mrs. Thomas F. Bates. The treasurer of the church gave the report for the year of the home expenses and benevolence. These aggregated nearly \$7,000. Some of the items were as follows: Church receipts, envelopes, \$3165.08; loose collections, \$529.45; Easter offering, \$1377, these with special gifts making a total of \$5370. The disbursements included salaries of \$4000; amount paid on the church debt, \$687.43, which, with the incidentals aggregated \$5344, leaving a small balance on hand for the coming year. The benevolences of the church aggregated nearly \$1200. Of this sum \$240 was devoted to foreign missions, the remainder of nearly \$1000 being expended largely in California. The president of the aid society reported a steady growth in the interest and attendance during the past year, with about \$590 raised to help along the work of the church. The Pilgrim Brotherhood made good report. The membership is now 50 men, and a fine program is planned for the coming year. Mrs. C. L. Mears reported 35 members in the Mission study class and a growing interest in the study of comparative religion. The principal address of the evening was delivered by Gilbert W. Deniston, one of the group of "The Men and Religion" movement, as to the aims and purposes toward the church and to humanity at large of this great men's movement. The pastor, the Rev. C. L. Mears, told of his work in the parish, visitations made, meetings attended, etc., the cordiality and good will extended, not only from the people of his own congregation, but those outside as well; the courtesies he had received from his ministerial brethren of other denominations, the kindness and courtesy extended by the press of Alameda, the willingness of all to have a part in the duties and responsibilities of church life, made it a great joy for him to live in Alameda.

Sweet friend, perchance both thou and I,
Ere love is past forgiving,
Should take the earnest lesson home—
Be patient with the living.

—R. W. Gilder.

WASHINGTON.

Everett.—The Rev. L. L. West has been spending a few weeks in Southern California. Among those supplying his pulpit is Mayor Hassell.

Walla Walla.—Twelve persons were received to membership in the First Congregational Church of Walla Walla last Sunday, eleven on profession of faith. Seven were men.

Snohomish.—The social event of the year for the Snohomish Congregational church was the annual banquet given December 29th. The exultant strains of the Doxology and a heartfelt prayer preceded the sumptuous repast, which was served to the assembled guests. The roll call, with responses, was followed by official reports, the election of officers and a pleasing program. Especially enjoyable was the piano, violin and trombone selection rendered by the St. John brothers. The church has assumed the support of the Sunday-school whose offerings will hereafter be devoted exclusively to missions. The pastor, Rev. Dr. L. L. Woods, has given himself unreservedly not only to the spiritual work of the church, but to long-needed improvements on buildings and grounds. Gifted with an inspiring eloquence and possessing a winning personality he has won in a peculiar sense the love of his people.

G. B. C.

Seattle.—Looking back over 1911 the churches at Oak Lake and Youngstown, where the Rev. Robert Elwell is pastor, have many reasons for gratitude. This has been the best year of any in the history of either church, in many regards. At Oak Lake we have the new building with its commodious, well-lighted rooms and excellent equipment. In the attractive edifice at Youngstown the electric lights have been installed and other improvements secured. Eight have united with the Oak Lake church and four with the Youngstown church, all but three being on profession of faith. The pastor has baptized three children, conducted two funerals, and four wedding ceremonies, and made about 600 calls, on the two fields. Each church has contributed to all the benevolent societies, and in some instances has sent more than the apportionment. The local expenses have also been cared for, and all in all, as the year draws to a close, there is every reason for encouragement and thankfulness. The new Endeavor Society at Oak Lake and the excellent attendance at our Youngstown services, and the spirit of enthusiasm at both points is prophetic of the time, drawing closer each year, when the churches will have grown so strong as to require the entire time of two ministers.

FAITH.

Within the deep there gleams the light divine
That makes my peace with all things great and small:
On high God weighs it in His hand and says,

" 'Tis Mine."

I pray: "Lead me with the Hand that holds the jewel of
my soul, my all—

Truth, pearl of the deep, comes to higher light,
Pure and serene, Thy will be mine."

—Fidella Gould Woodcock.

Pacific Grove, Cal., Dec. 14, 1911.

The Home.

YESTERDAY.

Said our bright-eyed boy, with curls of gold;
 "I'll be a bachelor when I'm old,
 And always stay with mamma and you—
 As sure and as sure and true as true."
 But he fell a prey to Cupid's dart,
 For tiny Bess stole his tiny heart.
 Next day he announced with solemn air:
 "He loved dear Bessie—he did, so there!
 Bessie was pretty, Bessie was good,
 He'd marry Bessie—yes, he would."
 Reminded of what he had said before,
 He pondered a moment the problem o'er,
 Then softly said in his bashful way;
 "I hadn't seen Bessie yesterday."

—Edith K. Percy.

WHEN THE NEST IS EMPTY.

The other day I came across a nest which, a few weeks ago, was filled with a little family over which the mother bird brooded. She had watched her fledglings for such a long time that I wondered, now that they had flown away, what she would do. The chances were, judging from other feathered families, that she would go happily on her way, flocking with her kind in the fall, making her winter pilgrimage, and, free from household cares, singing until spring in some Southern country.

The birds are not the only mothers whose young have flown away. Every June bride, every boy who has finished at college and gone North, South, East, or West to build a new home for himself, has left behind some little mother whose heart is desolate.

In the lives of many women their children have been the one interest, and they experience in losing them not only a sense of the giving up of love, but of lack of occupation. They have become so accustomed to looking upon the husband as merely the father of the children that many men wonder if they have any place at all in the domestic lexicon. A friend of mine, mourning the marriage of her daughter, was aghast at her husband's bitter ejaculation: "Am I, then, nothing to you?" She was wise enough to assure him that he was everything, and she congratulated herself that she had not further alienated him at a time when the result might have been fatal to mature married happiness.

The wise woman knows that there comes to her after the nest is empty a second youth time. She experiences freedom after years of sweet bondage from which she did not seek to be released. She has time for the work of the world and for the trips she has always wanted to take. It is always a joy to me to meet in Florida and in California the middle-aged couples who are having second honeymoons, now that there are no babies to rock or boys and girls to chaperon.

This is the time for the wife to renew her acquaintance with her husband. She may find that there is more of the boy in him than she had believed possible after the burdens of wedlock. She may find that all these years he was wanting her tenderness and sympathy, but has let her pour them out upon the children because he could not be

quite sure that she still felt her girlish adoration for him. She may find that he and she still have common taste in music and art and literature.

And all this renewal of the joys of courtship and of early marriage need not interfere with her love of the nestlings who have flown away. They will come back, inevitably, appreciating mother more than ever, because distance always lends an enchantment and because the young people learn through their own matrimonial problems to understand those of their parents.

As for the world's work, do you know where you are needed, you women who have no more children to mother? Go into your Church or the nearest settlement and learn of the babies who want your tender care. Learn of the young mothers of the tenements who will bless your name if you can give them the benefit of your experience and advice. Learn of the girls who are tempted and of the boys who go wrong, and for the sake of your own nestlings, who have had the safe shelter of the home, help these storm-tossed ones who have fallen in hard places. I believe it is the wise mother who should teach Sunday-school classes instead of the young and sometimes frivolous girls, for it is the mother who can guide and direct with the knowledge gained by experience. I believe, too, that grandmothers are invaluable not only in the home but in every organization, just as wise old men are a help in council and cabinet and all places where the hot-headedness of youth must be curbed.

The ideal woman is the one who, having been a good mother, is content to be a good grandmother. But she need not be old-fashioned in the sense that her grandchildren shall look upon her merely as a beneficent fairy who hands out cookies and cakes; she shall be rather a gracious godmother who has held on to her heritage of youthful enthusiasm and gracious beauty even after old age has claimed her.—Dolly Madison, in *Chicago News*.

THE AFTERGLOW.

Lillian M. Allen.

The sun has set with threatening form,

The gray clouds roll, provisioning the storm.

Over the weary earth they spread a pall

As deeper yet the evening shadows fall;

When lo, the parting sun sends back a ray—

A pledge that yet shall come another day!

It paints with tender touches all the skies,

And earth is turned to glorious paradise.

So when for those we love the sun goes down,

When gray skies chill, and deepening shadows frown,

Comes back a ray of shining life once more,

More beautiful, more radiant than before;

Its tender, lingering glory still shines on

And holds the promise of tomorrow's dawn.

QUIET HOUR EACH DAY.

That it is good for all of us to be alone every once in a while is a truth that is growing very fast among the sensible part of American womanhood. More and more are we hearing of the "quiet hour," as being a bit of discipline imposed in homes by busy mothers, not only upon their children but also upon themselves. The "quiet hour" means a certain period set apart, about the same time each day, when the mother or child retires from contact with all animate things. It may be spent in reading,

or in taking a nap, or in looking out of the window, or in sewing, or in play; but whatever is done must be done by ones' self in complete seclusion, says the *Ladies' Home Journal*, which thinks every human being is better for one hour of solitude in every 24. It refreshes thoughts that have begun to droop, and dispels the false color of one's surroundings. As "absence makes the heart grow fonder," so the separation from all companionship, if only for a brief interval every day, tends to revive a zest for the society of ones' fellows when the term of retirement is over. Children brought up from their cradles to the rule of the "quiet hour" fall into the habit as naturally as into the regular order of eating and drinking.

MRS. HILLIS SAYS THE AMERICAN WIFE SHOULD HAVE MORE APPRECIATION.

A new version of the marriage vow has been framed by Mrs. Annie P. Hillis, wife of Rev. Newell Dwight Hillis of Brooklyn. It runs as follows:

"To yield to an outpouring of sentiment which shall in no wise require self-renunciation; to shine in reflected glory when occasion gives opportunity; to give devotion and loyalty when they do not interfere with other interests; taking it for granted that there will be some (not too much) ill health; for better, for worse, if the worst is not too troublesome, or lasts too long; for richer, certainly, and for poorer—well, if not too poor; and so long as we do not grow tired of each other, or meet some one we like better.

"When the American girl marries, or any woman, for that matter, she becomes a serious—not sad—share of the big things of life," declares Mrs. Hillis furthermore in her new book of advice to women called "The American Woman and Her Home," just from the press of the Fleming H. Revell Company. A woman should look upon marriage as a business partnership, as well as an affair of the heart.

To changed household conditions largely and in part to "too much prosperity," Mrs. Hillis attributes much of woman's restlessness today. But "the bottom cause is craving for appreciation," she says. The American man does not make enough of his home. Household work is taken too much for granted, when it is well done. Men pay court to the fairest of the fair. They offer homage and flattery to the brilliant talker and the woman who is well gowned. The plain, substantial, everyday home-maker is left in the background, hurt and indignant. Being left to her own sweet will, she strives to become brilliant or well dressed." The American man should cease "hustling" so hard to give his wife things "and give her himself."

As for the American woman's vaunted superiority, listen to what Mrs. Hillis has to say about that:

"American women have been reared upon a false conception. The chivalry of our women, and the independence of our girls are the first subjects to be commented upon by foreigners. The American girl has been set up on a pedestal and treated as if she were a superior sort of being, something outside the laws and experiences of common life, until she has come to believe it is true. She is pretty and attractive and sweet, as a usual thing, but so are German girls and English girls and girls of every nationality. She may be more talkative and self-assertive, but it is a question whether she is better prepared for

real work in the world, for the making and maintaining of a home, or, failing that, for the support of herself or those who may be dependent upon her. It is exceedingly doubtful. The German and English women of the same class are far better housekeepers than we, the French are far better business women and as for art, we have not yet produced an Angelica Kauffmann, a Vigée-Lebrun, a Rosa Bonheur. In literature we have had no Mme. de Stael nor Mme. de Sevigne, no George Sand nor George Eliot, no Elizabeth Browning, not even a Jane Austen or a Charlotte Bronte, hardly a Mrs. Humphry Ward. We have had no such actress as Rachel, Siddins or Bernhardt. We import most of our prima donnas and our gowns. Our own tailors and the Parisians themselves tell us there are no better dressed women in the world than in New York—but men 'build' the gowns! In business we have had no such financial success as the Bon Marche, conducted by Mme. Bouccault. Even in domestic service we seek a maid of any nationality rather than an American. Just where the superiority of the American woman really lies it is hard to say."

GOOD-NIGHT.

Good-night! Good-night!
Far flies the light;
But still God's love
Shall flame above.
Making all bright.
Good-night! Good-night!

Victor Hugo.

ANOTHER DECALOGUE FOR HUSBANDS.

Mrs. Harriet Stanton Blatch, when asked for a list of ten commandments for husbands" as an answer to the ten commandments for wives, propounded by Rev. Albert M. Hyde, gave these:

Thou shalt not marry for money nor to escape restaurant cooking.

Thou shalt not force thy wife to come to thee every time she needs a dime for car fare, but shall make her an allowance.

Thou shalt not wear a smelly, smoky jacket to dinner, nor dye thy beard.

Thou shalt gossip freely, as long as thou harmest no other person, for gossip maketh a broad man.

Thou shalt not be so engrossed in thy business that thy health and disposition shall suffer.

Thou shalt allow thy wife all the recreation necessary to relieve her from the strain of the household cares.

Thou shalt not nag thy wife.

Thou shalt not forget that, as a woman is a help in the home, so may she be a help in the government of the world.

Thou shalt do thy best to overcome whatever prejudice thou hast against womankind, and judge with thy mother, wife and daughter, as standards.

Thou shalt obey the Ten Commandments as handed to Moses.

Yes, the new days come and the old days go,

And I the while rejoice;

For now 'tis the rose, and now 'tis the snow.

And now a sweet bird voice. —W. Brunton.

Our Young People

A FAIRY BIRD-CAGE.

By Louisa A. Nash.

Grace and Ella had seen the fine bird-cages that Donald and Jane had made at school, which prompted Grace to say, "Come, Ella, come over to the field, and we'll make one, same as my mother did when she was a little girl!"

They hunted all over the grass for what Gracie wanted, —the ribbed plantain. "Here 'tis, Ella,—a funny little body as big as a black beetle, and a crown of wee, wee stars, coming out from round his waist."

"My mother says crowns are on heads," argued Ella.

"No matter, Ella, for bird-cages. They grow on the waist. See here! Quite an old one; and the crown has grown higher and higher, till it has reached his head, like your mother's new king, where she used to live." And Grace went off into a peal of laughter.

They both picked the long stalks, heads and crowns and all, and with a handful of each sat under a tree near the fence.

"The stalks are not round, like dandelions," said Ella.

"No, they're tough and ribbed, so they'll keep tied. You hold the heads, Ella, and I'll take the longest one and plait it in and out. Then I'll hold them, and you'll do the plaiting."

"That's the way we learn to make baskets at school," she said.

"Yes, but these are fairy-cages," added Grace. After a bit she told Ella: "The cage is big enough for a fairy now. We must tie it under the crowns and at the bottom." She brought out a little knife from her underskirt pocket, and cut the stems all the right length, saying the while, "I couldn't get on without my underpocket, though all the girls say it is so old-fashioned." Leaving the cage a little open, they hung it on a hawthorn bush, and went to hunt forget-me-nots.

"Why, Gracie, there's a fairy' in the cage already!" called Ella, presently.

"Sure enough! It's a fairy butterfly! We'll carry it home, and then let it fly. Fairies aren't happy except they fly."

When Donald saw it, he told them he was sure it was a silk butterfly, like what Emmie had lots of at the end of the road; "for I saw her winding their yellow silk."

So after supper they carried their fairy down to Emmie's.

"O Gracie!" Ella said on the way, "you know it might be a horrid gipsy moth, that lays eggs enough to eat up a whole wood. Or it might be a codlin moth, that eats up all father's apples."

"Nonsense, Ella, it's much too big for a codlin moth; and I believe the gipsy is brownish, like a real gipsy."

Emmie settled the question by telling them she believed it was the very moth that she had lost. So all three were glad at the result of the ribbed plantain play. That was the name of the weed they gathered. Gracie's mother told them this about it: "In Scotland, where I came from, they call it the Healing Plant, and cover sores and wounds with its leaves. They say it always does good."

PETER PUT-OFF.

"I do wish that boy would attend to his work and fill this wood box. Peter! Peter!"

By and by a curly head appeared at the door. "What's wanted, Aunt Frances?"

"I must have this wood box filled right away. It is baking day. Will you get it now?"

"Well, pretty soon. Can't you wait a minute? I'll do it by and by;" and Peter rushed off to finish his game of quoits. Soon he ran back and filled the box in great haste. "There, that will do; it is school time, and I must go."

"Peter, I'd like for you to mail this letter for me this morning."

"Now, mamma, don't hurry so; it will keep. I'll take it this afternoon," said Peter.

"No, it is important; it must go at once. Don't forget, my boy," replied mother as she kissed him good-by.

At the gate he met Freddy Moore with his pony, and straightway the letter was forgotten in the joy of riding the pony to school. In his room that night the letter dropped out of his coat pocket. "Bother!" exclaimed Peter. "It's just like me. I'm always forgetting. P'rhaps it won't make any difference. It will have to wait now, anyway."

One day Peter came in from school later than usual. Bridget was in the kitchen. "Where is mamma?" he asked.

"Sure, didn't yez know she had gone away? A foine gentleman rang the bell, and pretty soon if he didn't come out in the kitchen and ask if 'Mr. Putoff' was around! He seemed to be in a hurry. 'I never heard of him,' sez I. 'Well, he's an old acquaintance,' sez he; and then your mamma laughed and they went into the parlor. Soon a carriage drove up, and they went off ridin'. Me mistress is havin' a lovely time this blessed minute; and why didn't yez come?" demanded Bridget.

But Peter didn't seem to hear. "No one ever called here by that name," he said to himself.

"Well, niver mind, but come and eat your supper. It's ready and waitin' for yez."

Peter found a note at his plate. He opened it and read: "Dear Peter—I regret that you are still partner with Mr. Putoff. Inclosed find some cards which you can exchange with your school friends. Let me know when you decide to dissolve partnership. Yours truly, Uncle Rufus." The cards were gilt-edged and neatly engraved: "Peter Putoff, No. 26 Maple Dell." Peter was thinking hard; then his face flushed, while hot and cold streaks ran up and down his back. The delicious sponge cakes with white icing were left untouched. "O, Uncle Rufus means me! He just means me!" he sobbed as he left the table and went upstairs to his room. "O, I didn't think uncle could be so mean as to nickname me like that!" and he sobbed himself to sleep.

But better thoughts came to him in the morning. "It's mean, but I'll just show Uncle Rufus that I won't have that name fastened on me;" and he gave his pillow a whack to emphasize the fact.

Peter kept his word. A few weeks later Uncle Rufus received a note which pleased him immensely. His brown eyes twinkled and he chuckled a bit as he read: "Dear Uncle Rufus—I wish to inform you that I have dissolved partnership forever with Mr. Putoff, who is poky, always behindhand, and no good anyhow. The name of my new partner is Mr. Up-to-Date. He is very prompt, polite and pleasant. If I must be nicknamed, I prefer to be Peter Up-to-Date."

"There's good stuff in the boy after all. It only needs developing," mused Uncle Rufus. "Perhaps, after all, I can make a business man out of him, one after my own heart."

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SEEDS

A FRESH LEAF

We are beginning a new year, and turning a fresh leaf in the book of life. Now is the time to take a step forward in everything good, and to leave behind everything evil. The new year is an occasion for fresh resolutions, new partnerships, and the change or making of plans. Many of these brave intentions never come to anything. "The mighty purpose never is overtaken unless the deed go with it." And the year goes on with no accomplishment of what was designed and perhaps sincerely anticipated. The only way in which such failures can be avoided is to let action promptly follow decision. Do not "Resolve, and re-resolve," but resolve and act; decide and do; let this be a year marked more by good deeds than by good promises. Most persons find it far easier to promise than to perform. There are a few who always feel that their word is as good as their bond, and who never promise to others what they cannot perform; but how many are there who treat themselves in this way. "I have made a covenant with myself, and will keep it as sacredly as I would with my neighbor, and as solemnly as I would a vow to God?" Let this year be marked by some such sacred determinations.—N. Y. Observer.

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